The University of Chicago

DEVELOPMENT OF A RELIGIOUS INVENTORY FOR A SPECIFIC STUDY IN HIGHER EDUCATION

A PART OF A DISSERTATION SUBMITTED TO THE FACULTY OF THE DIVINITY SCHOOL IN CANDIDACY FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

1941

By

VERNON FRED LARSEN

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PREFACTORY NOTE

The material presented in this publication is the re-written "essential portion" of a dissertation entitled "Development of a Religious Inventory for a Specific Study in Higher Education", which in full is to be found in the University of Chicago Libraries.

Those interested in further details of the study from the research point of view can profit from reading the dissertation in its complete form. The portion presented here will acquaint the reader with the principal facts of the investigation.

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LIST OF ABBREVIATIONS USED IN THIS STUDY

BAI	Bell's Adjustment Inventory
B. Y. U.	Brigham Young University
IOR-L	Inventory on Religion by Larsen
L. D. S.	Latter-day Saints, or Mormon
T-CAS	Thurstone and Chave Attitude Scale
U. S. A. C. or A. C.	Utah State Agricultural College or Agricultural College
U. U.	University of Utah

CHAPTER I

INTRODUCTION

Importance of a Study of Religious Conflict

Comprehensive studies of the experiences of students attending institutions of higher learning have revealed that religious conflict is a phase of these experiences with which persons guiding student growth must be vitally concerned.

Katz and Allport in their extensive study of over 4,200 students in Syracuse University conclude:

> Far from being a purely academic question the change in religious views produced by college life may be indicative of a struggle which touches the student deeply and at many points, and which he feels the need of helpful counsel which is all too seldom obtained.[1]

In a survey of student needs as obtained from a representative sample of the 11,000 students of Ohio State University, 18 per cent, representing 1900 students report that they have religious problems and needs. It is significant that after the total study of needs in all areas of student life the research committee at this University made the following as their first recommendation:

> Establish ways of locating the 1900 students who feel that they have religious problems and needs; give these students opportunity to formulate their problems and needs; and use this data as basic material in planning the revision and expansion of present programs.[2]

R. H. Edwards and others after their study of undergraduate religious life in twenty-one American colleges and universities conclude:

> There is need to reconsider the place of religion in higher education. Paralleling the present effectiveness of technical instruction and training should

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[1]Daniel Katz and F. W. Allport, Student Attitudes (New York: The Craftsman Press, 1931), p. 100.

[2]Rose L. Mooney, A Study of Student Needs in Non-Academic Areas (Columbus: Ohio State University, 1939), pp. 74,77.

> undergraduates not be given a fuller education in the appreciation of values and of the controlling principles supplied by religion and ethics.[3]

That a study of conflicts in religion is particularly important at the college level is suggested by writers in the field of personnel work at institutions of higher learning[4] who call attention to such factors as the "novelty of college life," the "strenuous work program," the "effects of new social contacts," the "demands of the new freedom," and the "effects of contacts with new areas of knowledge,"[5] as factors augmenting the adjustment problems of college students.

Objectives of this Study

This study describes the development of an inventory on religion to be used in locating conflict in religion in a specific situation. The technique employed is one which may be applicable in other specific situations. The investigation proceeds further to utilize this developed inventory, along with other devices, as a means of determining some facts about the nature of religious conflict and the relation of such conflict to some personal and social factors.

The situation used is the college student group in three Utah colleges. The inventory is designed to locate religious conflict among these students and is intended to cover the major areas of conflict in religion which students in this culture are experiencing. It is studied for its reliability, validity and usefulness in locating, among large groups of students, those individuals having religious conflicts and also for its value as an aid to counselors in diagnosing the type of conflicts which individual students are meeting. The limitation to seniors in

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[3] R. H. Edwards, Undergraduates (New York: Doubleday, Doran and Company, 1928), p. 250.

[4] Cf. Ruth Strang, Behaviour and Background of Students in College and Secondary Schools (New York: Harper and Brothers Publishers, 1937). Ester M. Lloyd-Jones, A Student Personnel Program for Higher Education (New York: Harper and Brothers Publishers, 1938).

[5] R. H. Edwards and Ernest R. Hilgard, Student Counselling (New York: National Council on Religion in Higher Education, 1928) p. 250.

three Utah colleges provides opportunity for a sampling of students with practically homogeneous cultural and collegiate experience. It gives occasion to study those young people in this state who have already been exposed to most of the experiences of undergraduate college life, who, in all probability, have made all the adjustments that they will make in college, and who embody, generally, the effect of contemporary undergraduate college training as experienced in this one American state.

Since this study is limited to seniors in three Utah colleges, it gives opportunity to make comparisons among three different types of colleges in the same state, namely, a church liberal arts college, a state agricultural college and a state university.

Because the investigation is directed toward college institutions which are attended primarily by Mormons,[6] the inventory is evolved principally around conflicts most common in this group and the study gives an opportunity to investigate the extent and nature of conflicts which these students are experiencing in religion.

The second part of this study utilizes the inventory technique as a means of investigating the relation of religious conflict and tension to some personal factors in the life of student groups. This division seeks to open the way for answers to such questions as the following: Are personal factors such as age and sex definitely related to the existence or absence of religious conflicts? How are such factors in the home as church membership and religious activities of parents related to religious conflicts? How are one's church practices, participation, attitudes, and conduct related to one's conflicts in religion? How is one's adjustment to society, as measured by adjustment inventories, related to religious conflict and tension? How are health conditions and emotional adjustment, as indicated in adjustment inventories, related to religious conflicts? In general, this phase of the study seeks to determine whether or not conflicts in religion appear alone or in a measure associated with other factors of conflict in the student's personal or social life.

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[6]Eighty-eight per cent of the seniors who participated in this study were members of the Mormon Church.

CHAPTER II

CONSTRUCTION AND VALIDATION OF THE INVENTORY ON RELIGION

Organization of Areas of Religious Conflict

In order to lay the foundation for the development of the inventory technique for use in locating religious conflicts of seniors in Utah colleges, this study begins with a compilation of experiences which are producing conflicts and tensions in the religious life of college students. This compilation is first made upon the broader basis of major conflict areas as they are revealed in the foregoing studies of student religious life. To these general areas are added more specific areas which are characteristic of the conflicts faced more frequently by the group to be studied. Accordingly, a preliminary listing of religious conflicts and problems was made as these were observed among Mormon college students in Utah, Idaho, Wyoming and Arizona. This preliminary investigation included the collection of religious problems from two sources: (1) nine religious counselors and directors of "Institutes of Religion"[7] on western college campuses were asked to make lists of the religious problems and conflicts which their students were having; (2) a listing of student religious problems was obtained from students themselves at these institutions.[8]

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[7]"Institute of Religion" is the term used for institutions maintained by the Latter-day Saint Church near the campuses of the major universities in Utah, Idaho, Wyoming, and Arizona for the purpose of giving religious instruction and guidance to college students. The "Institutes of Religion" are open to all students, but serve principally Latter-day Saint students on the campus. For a complete description of the "Institutes" see L. D. S. Department of Education, Announcement of Program (Salt Lake City: L. D. S. Department of Education, 1938).

[8]This study was made at the beginning of a curriculum revision program of the Latter-day Saint Department of Education for which the writer was responsible. The total compiled list of religious problems is on file in manuscript form in the general offic of the L. D. S. Department of Education, 47 East South Temple, Salt Lake City, Utah.

The general conflict areas as obtained from the studies made generally in the United States were combined with the specific conflict areas as found from the Mormon students and their religious counselors. This set of conflict areas was then organized into a total list which served as a background in the construction of the inventory on religion used in this study.

List of Areas Where College Students Reveal Tension in Religion

I. Regarding a student's religious participation and practices, there is evidence of tension when:

A. A student displays a spirit of antagonism toward his church and its activities generally. This may be shown by feelings or expressions of antagonism toward his church, toward the ministry or the leaders of the church, or toward the activities, endeavors, or teachings of the church.

B. There is conflict between a student's church activity and his school work. This may be shown by feelings that church activity is interfering with his school work or when school work takes so much time as to make participation in church activities impossible.

C. A student shows and feels an insufficiency in his religious participation and fellowship. Conflicts here may result when he feels he has insufficient religious participation, when he has an intense feeling of religious insufficiency, when he is unable to find opportunity to make the adequate study of religion which he desires.

D. A student shows a spirit of dissatisfaction with his religious fellowship. This dissatisfaction is apparent when a student feels that church membership interferes with the achievement of his highest ideals, when he feels that he would like to join another church, when he feels that other church practices are better than his own, and when he is disturbed as to which church he should join.

E. A student reveals feelings of insufficiencies in worship in activities. This is shown when a student feels unable to worship in private and enjoy the resulting emotional satisfactions, when he feels unable to engage in private prayer or to center his inner feelings into a prayerful or meditative mood, and when he feels unable to enjoy the emotional satisfaction that comes from public worship in its various forms.

F. A student shows excessive pre-occupation with religion. This is evidenced when he is so excessively pre-occupied with religion as to exclude other outside interests and contacts.

G. A student experiences conflicts with his parents or friends as a result of religious interests, participation and activity. Such conflicts become apparent when he feels himself in disharmony with friends, parents, or teachers as a result of his church participation; when his friends make fun of his religious affiliation; when he feels that his religious affiliation causes him to lose social prestige, when he feels that others are criticising him because of his religious participation, when he is embarrassed in a group of mixed religious affiliations discussing the subject of religion, and when he feels unhappy in the presence of people who are religious.

H. A student has a feeling of opposition to campus religious requirements. This feeling may center around such religious requirements as compulsory chapel attendance, required courses in religion, and restrictions upon personal conduct.

I. A student feels an unjust lack of prestige in his religious group. This results when he feels that his church group does not properly appreciate him, his work, and his real merit.

II. Regarding student religious conduct and religious standards of living, there is evidence of tension when:

A. A student feels a definite contradiction between his conduct and his ideals of achievement. These feelings of contradiction come when his conduct is hindering his highest achievement, when his recreational pursuits are out of harmony with his ideals, and when his conduct violates the standards that he ought to maintain to keep a serene and untroubled conscience.

B. There is disharmony between a student's conduct and the requirements of society generally. Such disharmony results when his standards of conduct are so out of harmony with society that he is a social outcast or menace, when he feels that he should be able to do what he wants and to observe no social limitations, and when his conduct is interfering with the happiness of others.

C. There is conflict between a student's standards of conduct and those of his church. Conflict at this point comes when he feels that the ethical and moral standards of his church are not really necessary or conducive to personal growth and real ultimate good, when he feels himself driven or isolated from the church because of his personal conduct, when he feels that he is too wicked or unworthy to associate with those in the church, when he feels that his personal conduct and desires therein are too severely suppressed by church standards, when his recreational pursuits are out of harmony with his church, when he feels that the church interferes with an adequate recreational life, and when he views the moral standards of his church as unimportant and childish.

D. There is disharmony between a student's standards of conduct and those of his parents or friends. Such social disharmony results when any of his recreational pursuits are out of harmony with the standards of his associates

or parents and when any phase of his behavior is anti-social.

E. A student experiences fears resulting from his conduct. This situation arises when his conduct is so out of harmony with his ideas of the right that his fear of the consequences causes personal disintegration, when he worries excessively over his conduct as to whether it is approvable to God, and when he has fears of judgment, punishment and condemnation.

F. A student's conduct is based upon purely selfish motives and he displays a definite lack of altruistic attitudes. This results when he exhibits no sense of brotherly love and sympathy in his conduct, when his conduct is entirely selfish, when he does not give of his time, energy or substance to help those in need, and when he has no sense of social equality.

III. Regarding a student's religious beliefs, there is evidence of tension when:

A. There is conflict between a student's own belief and the teaching of his church. Such conflict may arise when he feels that his church is too extreme or too narrow in its teachings, when he feels that the teachings of his church are childish and unworthy of his consideration, when he can find no satisfactory help from his church to help him form his world view, when he cannot accept the fundamental teachings of his church, when he is seriously afraid to express his sincere ideas about religion for fear of criticism from church men, when he has difficulty finding a satisfactory belief in the general concepts held by his church, such as, God, Jesus, immortality, salvation, sacred books, and Sabbath Day observance; when he feels himself driven from, or isolated from, the church because of his own religious belief.

B. There is conflict between a student and his friends because of differences in religious beliefs. This is revealed when his friends make fun of his religious beliefs, when he loses friends because of his religious beliefs, when he worries over the effect his beliefs and ideas on religion will have upon his associates, when he feels a rebellion against the religious beliefs of his associates, when he is afraid to express his ideas about religion for fear of criticism from his friends, and when he is disturbed with the feeling that others are criticising him because of his religious ideas.

C. There is conflict between a student and his parents because of differences of religious beliefs. Tension is present when he experiences so much conflict with parents over religious ideas that his highest development and happiness are threatened, when the attitude of his parents is hindering him in attaining satisfactory religious concepts, and when he dare not express his religious convictions before his parents for fear of possible criticism therefrom.

D. There are problems in a student's life arising from the effect of school, teachers, and curriculum upon his religious beliefs. This condition is present when he feels he is hindered in arriving at satisfactory religious beliefs because of the religious ideas and attitudes of his teachers, when he feels that school is destroying his faith in God, when he feels disturbed in his own religious thinking as a result of liberal courses in religion, and when his emotional adherences to religion are hindering a frank scientific attitude in school work.

E. There is lack of harmony between a student's established religious beliefs and scientific studies of the universe as the student becomes more clearly aware of them. Such disharmony might exist if he is emotionally adherent to an orthodoxy not intellectually acceptable in the sight of his changing world view, if he feels that there is a conflict between his religious ideas and reality as it is discovered by scientific or philosophic investigation, if he is not satisfied within himself over his world view and its relation to religion, if he is unable to make a transition from "Sunday School" habits of thinking to more mature and scientific habits of thought, and if he has intense religious convictions but is immediately depressed by feelings of doubt.

F. A student finds problems arising from inability to reconcile the fact of evil in the universe with his own natural expectations. This is shown when he is not able to find rational comfort regarding the nature or purpose of evil in times of extreme trouble or death, when he is unable to make an adjustment between his deepest desires and the facts of a world that seems to deal cruelly and tragically with them, and when he loses his morale on the ground that the world is frustrating his deep desires or mocking his dearest hopes.

G. A student experiences confusion resulting from his inability to get a workable standard by which to judge religious concepts. This may exist if he feels disturbed because he has arrived at no satisfactory and workable criteria for judging the truth or value of religious concepts or practices, and when he worries excessively over just what to believe.

H. A student has insufficient or impotent religious beliefs. Tensions in this area may result if his religious beliefs seem to interfere with free scientific study and investigation and with his free and unlimited educational achievements.

An analysis of the conflicts appearing in the foregoing list reveals a loading of those involving relations with the institutional aspects of religion such as: Church attendance,

church standards of conduct, theology, worship patterns, religious patterns accepted by parents and friends, and various aspects of organized religion as they appear on the campus. This loading may be expected in view of the fact that religious conflict is most observable in relation to these institutional patterns and also in view of the emphasis placed upon authorized institutional patterns in the culture from which the specific conflicts in this list were obtained.

With the aid of the areas of tension thus organized, an attempt was made to formulate concise items which would cover the essential types of conflict therein. The items were stated as questions to which the student would respond "yes", "no" or "?". In formulating the items, there was an attempt to state each question in such a way as to assume no specific norm on the item other than that which one would have to set for himself as a result of his own experiences in the area of religion. This is illustrated in a question on God which appears, "Have you arrived at a satisfactory belief in God in the light of your religious and scholastic training?" Such a statement gives the student a chance to react in terms of his total experience and any feeling of conflict at any point that seems to disturb him can thereby be revealed. The student's reaction to such questions would then reveal the evidence of tensions, regardless of the nature of the student's belief, practice, or behavior.

During the process of formulating the items, the writer obtained the assistance of a psychologist in a state university and two directors of student religious activity who contributed helpful suggestions and evaluation regarding the items. A concensus of opinion from these men, together with the best judgment of the writer, as well as the implications from the list of conflict areas upon which the items were based, all served as the foundation for the determination of the "tension response" for each item. This total judgment was later checked objectively on the basis of the consistency of each response to differentiate between high and low score groups. A total of 239 items made up the first draft of the inventory.

Item Selection and Validation

In order to select objectively those items of the IOR-L which were most diagnostic, the writer sought to determine, upon

the basis of heterogeneous reactions to the test, those items which showed a statistically significant differentiation between those students who received high scores on the test as a whole and those who received low scores. The technique employed was that described by Guilford in his Psychometric Methods[9] and used by E. K. Strong, Bell,[10] and others.[11] After the results of administering the instrument to a heterogeneous group of 366 college students from five western colleges were tabulated, the reaction to each item by the high score group of 27 per cent[12] was compared with the reaction of the low score group of 27 per cent. Those items showing a statistically significant differentiation between the two groups were then determined.

The following set of criteria was used in the final selection of items for the IOR-L:

1. Those items were selected which clearly differentiated between the high score group and the low score group. Items were selected which showed a critical ratio of three, four or over. In most cases it was possible to use those with a critical ratio of four or over.

2. Only those items were retained to which at least 17 per cent of the high score group checked the "tension response." This, obviously, was for the purpose of retaining only those items which, in all probability, would be checked most frequently by students with religious conflicts or tensions. Otherwise, the inventory would be loaded with items of infrequent use with students in this group.[13]

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[9]Joy Paul Guilford, Psychometric Methods (New York: McGraw Hill, 1936.

[10]Bell, op. cit., pp. 24-28.

[11]Percival Symonds, Diagnosing Personality and Conduct (New York: The Century Company, 1931), pp. 158-159.

[12]Kelley has determined that the greatest difference is found between the 27 per cent of the group making the highest score and the 27 per cent making the lowest score. M. S. Jensen "Objective Differentiation between Three Groups in Education," Genetic Psychology Monographs, III (1928), 5.

[13]This process may eliminate some items which may be significant in a few individual cases but for the sake of keeping the IOR-L free from excess baggage for the larger groups this step became necessary.

3. All items which were checked frequently with a question mark were eliminated.

Through the application of these criteria, each of the 239 items in the first draft of the IOR-L was analyzed and a selection of ninety-seven items resulted for the final draft.

An analysis of the final items of the IOR-L reveals a loading of items dealing with various types of conflict related to institutionalized and authorized patterns in the cultural area in which this study is located.[14] It should, furthermore, be understood that the technique of item selection used herein automatically limits the criterion of "conflict" to the average or dominant trend of the items in the list. There may have been some significant items of conflict in the original list which, because of failure to dovetail into the dominant trend, were squeezed out of the final inventory because they were unique and too few to effect the meaning of the total score. This leads us to analyze the general nature of the remaining items with a view of determining the dominate types of conflict which the inventory can be expected to reveal.

A preliminary classification and grouping of the items was made by the writer and checked by a professor of psychology, a professor of philosophy and a graduate student in religious education. The groupings were also checked against certain group trends as the IOR-L was administered to groups of students with generally known characteristics.[15] The groupings of items were also checked against responses of individual students who served as case studies. Upon the basis of these criteria, a rough grouping of the items was made for the general purpose of clarifying the type of conflict and tension covered in the inventory.[16]

The groupings as they were made by this technique are as follows:

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[14]See Chapter III for a discussion of the standards and beliefs of the Mormon Church.

[15]The groups used were the results from comparing male and female responses and also from comparing Church College students with students from the State University. Some rather distinct trends were found and utilized to help evaluate these groupings.

[16]The writer feels that further elaboration and validation of the groups would be necessary before the groups themselves could be accepted as measures of the various categories into which they are classed.

Division A. Items indicating tension resulting from lack of conformity between one's own beliefs and the theology of the church to which one belongs. Items included are 45, 56, 63, 64, 66, 68, 69, 71, 73, 75, 76, 80, 84.

Division B. Items indicating tension resulting from lack of conformity between one's personal religious practices and the standards of one's church. Items included are 8, 13, 18, 34, 36, 40, 41.

Division C. Items indicating tension resulting from lack of conformity to parents and friends on matters of religion. Items included are 30, 42, 46, 47, 52, 59.

Division D. Items indicating tension resulting from failure to harmonize one's theology with one's expanding world view. Items included are 61, 62, 65, 70, 74, 83, 89, 90, 91, 92, 96.

Division E. Items indicating tension as a result of feelings of fear, sorrow, doubt, despair, or other emotional disturbances in religion. Items included are 33, 37, 38, 39, 49, 54, 55, 77, 78, 79, 82, 85, 87, 97.

Division F. Items indicating tension as a result of feelings of inferiority on religious matters. Items included are 24, 26, 25, 27, 28, 32.

Division G. Items indicating tension resulting from inability to appreciate or profit from various religious functions. Items included are 1, 2, 6, 7, 15, 17, 20, 23.

Division H. Items indicating tension resulting from the failure of the school environment to assist one in his religious problems. Items included are 14, 21, 22, 31, 43, 48, 53, 60.

Division I. Items indicating tension resulting from feelings that one's present religious beliefs and affiliations are inadequate as aids in present living. Items included are 3, 4, 5, 16, 19, 67, 81, 86.

Division J. Items revealing tension resulting from the development of a general critical attitude toward the church or its leaders. Items included are 9, 10, 11, 12, 29, 35, 44, 50, 51, 57, 58, 88. A copy of the final draft of the IOR-L as prepared for the study is presented below.

INVENTORY ON RELIGION

This set of questions on religion is being given to many college students in the major western universities. It is non-sectarian in nature and seeks to determine certain general facts about the religious life of college students. You and members of your class have been selected as representative college students in this study. Your cooperation is needed and appreciated. Will you answer the questions as frankly and honestly as you can in order that the results will be as reliable as possible. It is not necessary to sign your name.

1. Name.....(optional), College or University.....
2. Sex..... Age..... Church you belong to.....
3. Home: City or Town..... State.....
4. College standing: (encircle one) Freshman, Sophomore, Junior, Senior, Graduate.
5. Department or school in university..... Major subject.....
6. Do you belong to a social fraternity or sorority?.....
7. On an average, how many church services do you attend in a month? (Include worship services, Sunday School, Young people's organizations, etc.) (Encircle) over 8, 8, 7, 6, 5, 4, 3, 2, 1, none.
8. Do you pay most of the tithes or donations which your church expects of you?.....
9. Do you smoke, drink, or do any other similar thing that your church may disapprove of?.....
10. How often do you pray? regularly, frequently, occasionally, seldom, never (encircle)
11. Have you performed any distinctive service for your church such as missionary work, pastoral work, etc.?..... What?.....
12. List any church leadership, executive, or teaching positions you have held during the last three years..... .....
13. Church membership of father?..... Mother.....
14. List any church leadership, executive, or teaching positions which your mother or father now hold..... .....
15. How much schooling did your father complete? University, High School, Elementary, Part Elementary.....
16. How much schooling did your mother complete? University, High School, Elementary, Part Elementary.....
17. Occupation of father.....
18. Underline the average grade you received last quarter in your school work. A B C D.

Inventory on Religion

Directions: Please read each of the following questions carefully and check your own answer to each by encircling either "yes" or "no." Give your most general reaction to each question without trying to analyze your thoughts or feelings too deeply. In case you absolutely do not know whether to answer "yes" or to answer "no" you may put a question mark in front of the item.

Try to be as accurate as possible in representing your honest feeling on each item.

Yes No 1. Do religious problems usually interest you?

Yes No 2. Do you feel that religion should be an important factor in the life of every person?

Yes No 3. Do you feel that your religion stimulates and encourages your best efforts in your scholastic achievements?

Yes No 4. Does the association you find in your church stimulate you toward your highest personal development?

Yes No 5. Does your religion help you solve your life's problems?

Yes No 6. Do you receive emotional or spiritual uplift from a beautiful worship service?

Yes No 7. Do you enjoy taking part in church work?

Yes No 8. Are your own prayer habits in harmony with the teachings of your church?

Yes No 9. Do you often feel antagonistic toward the church?

Yes No 10. Do you feel bored by most meetings in your church?

Yes No 11. Are you losing interest in religion because churchmen do not deal adequately with the problems of life that you feel are most important?

Yes No 12. Do you often feel antagonistic toward the minister or leaders in your church?

Yes No 13. Do you feel that you are deprived of some of the greatest joys of living when you try to live up to what the church teaches?

Yes No 14. Does your school work take so much time that you are unable to take an active part in church?

Yes No 15. Do you feel worship is necessary in life?

Yes No 16. Do the worship exercises, prayers, etc., in your church give you the inspiration and spiritual help that you desire from them?

Yes No 17. Do you usually feel able to center your feelings into a prayerful, worshipful mood?

Yes No 18. Do you pray?

Yes No 19. Do your religious beliefs help to give you comfort and consolation?

Yes No 20. Do you find satisfaction in prayer?

Yes No 21. Do you feel that your school environment is hindering your religious development?

Yes No 22. Do you feel that your fraternity, sorority, or club relationships are aiding your religious development?

Yes No 23. Do you dislike to attend church?

Yes No 24. Do you feel unhappy or ill at ease in the presence of people who are religious?

Yes No 25. Do you usually feel inferior to other members of your church on matters pertaining to religion?

Yes No 26. Do you feel a conflict between your conduct and the ideals you would like to live up to?

Yes No 27. Do you feel that you have a knowledge of the history and culture of your church at least equal to that of the average church member?

Yes No 28. Do you feel that you have a knowledge of the sacred books of your church at least equal to that of the average church member?

Yes No 29. Do you feel that your church expects too much of you in tithes and offerings?

Yes No 30. Do you feel that your parents are unhappy because of the present status of your religious affiliations?

Yes No 31. Do you feel a very definite need for more friends to participate with you in church activities?

Yes No 32. Do you frequently feel that you have failed miserably in achieving the ideals and standards you have set for yourself?

Yes No 33. Are you ever troubled with fear of the "judgment" or "eternal punishment"?

Yes No 34. Do you feel there is a conflict between the way you live and the way your church would have you live?

Yes No 35. Do you feel that people in your church are snobbish?

Yes No 36. Do you feel that your standing in your church is weakened because you don't pay enough tithes or offerings?

Yes No 37. Are there any religious beliefs that are greatly disturbing you as you proceed with your academic work?

Yes No 38. Are you now worried or personally troubled about something wrong that you have done?

Yes No 39. Do you sometimes worry extremely for fear your conduct will not be approvable to God?

Yes No 40. Are your recreational pursuits out of harmony with the standards of your church?

Yes No 41. Are you living in harmony with the standards of your church concerning such things as smoking and drinking?

Yes No 42. Are the personal habits of your parents helping you to live a satisfactory religious life?

Yes No 43. Are the personal habits of your friends helping you to live an upright life?

Yes No 44. Are you disturbed because you know of hypocritical conduct in the life of religious leaders?

Yes No 45. Do you agree with the standards of your church concerning smoking or drinking?

Yes No 46. Do you feel that some phase of your personal conduct is bringing disharmony between you and your parents?

Yes No 47. Do you feel that there is disharmony between yourself and your friends because your standards of conduct are different from theirs?

Yes No 48. Are you living in an environment that helps you live a religious life?

Yes No 49. Do you usually feel afraid to express your sincere religious ideas because of possible criticism that may come from your associates?

Yes No 50. Do you resent the importance which your church places on some of its teachings?

Yes No 51. Are there practices in your church which seem unnecessary?

Yes No 52. Do your parents seem to think you are losing your religious faith?

Yes No 53. Do the religious beliefs of most of your teachers help you to arrive at satisfactory beliefs of your own?

Yes No 54. Do you sometimes feel upset because you don't know what to believe on religious matters?

Yes No 55. Are you ever elevated with intense religious feelings and then find yourself immediately depressed with feelings of doubt?

Yes No 56. Do you ever feel that your religious ideas are separating you from your own church?

Yes No 57. Are there practices in your church which seem repulsive to you?

Yes No 58. Do you frequently find beliefs in your church which you cannot accept?

Yes No 59. Do the religious beliefs of your parents help you to arrive at satisfactory beliefs of your own?

Yes No 60. Are your courses in school helping you to form satisfactory religious beliefs?

Yes No 61. Do you feel that your basic religious faith is being threatened by your changing world view?

Yes No 62. Have you arrived at a satisfactory belief in God in the light of both your religious and scholastic training?

Yes No 63. Have you been able to make a satisfactory adjustment between your idea of God and the teaching of your church concerning Him?

Yes No 64. Have you made a satisfactory adjustment between your ideas of Jesus and the teachings of your church concerning Him?

Yes No 65. Have you been able to arrive at a satisfactory belief in the light of your religious and scholastic training?

Yes No 66. Do you doubt the truth of any of the sacred books of your church?

Yes No 67. Do you feel able to get personal religious value from all the sacred books of your church?

Yes No 68. Are you able to harmonize satisfactorily your own idea of prayer and the idea of your church concerning it?

Yes No 69. Have you been able to bring satisfactory harmony between your idea of the Bible and the teaching of your church concerning it?

Yes No 70. Have you been able to arrive at a satisfactory belief in the distinctively sacred books of your church in the light of your religious and scholastic training? (i.e. Book of Mormon, Talmud, Koran, Science and Scriptures, etc.)

Yes No 71. Are you able to harmonize your own idea of the nature and origin of the universe with the ideas of your church on the subject?

Yes No 72. Have you arrived at a satisfactory concept of prayer in the light of your religious and scholastic training?

Yes No 73. Is your idea of Sabbath observance causing you to be in disharmony with your church?

Yes No 74. Have you arrived at a satisfactory concept about life after death in the light of your religious and scholastic training?

Yes No 75. Are you able to harmonize your own ideas of life after death with the teachings of your church upon it?

Yes No 76. Do you feel that the church is God's institution?

Yes No 77. Do you often feel just like rebelling against everything in the world?

Yes No 78. Do you feel that you have become satisfactorily reconciled to the sorrow that may have come into your life?

Yes No 79. When sorrow and death come into your life does your belief in immortality give you comfort and consolation?

Yes No 80. Have you been able to arrive at a satisfactory adjustment between your own religious beliefs and those of your church?

Yes No 81. Are the teachings of your church helping you to form satisfactory religious beliefs of your own?

Yes No 82. Are you having trouble deciding what is right to do on the Sabbath day?

Yes No 83. Are you having trouble deciding about the truthfulness of your church?

Yes No 84. Does your idea of the purpose of life agree essentially with the teachings of your church?

Yes No 85. Has there been some trouble in your life that has left you feeling bitter toward your physical or social world?

Yes No 86. When you experience extreme temptation do your religious standards help you to live up to your best self?

Yes No 87. Do you feel disturbed over any specific belief of your church which you cannot accept?

Yes No 88. Do you feel that some of the beliefs and practices of your church are too narrow or unimportant for your acceptance?

Yes No 89. Are you having difficulty adjusting your religious thinking with scientific habits of thought?

Yes No 90. Do you feel that the teachings of science or philosophy are destructive to religion?

Yes No 91. Has any course in school (science, philosophy, psychology, literature of the Bible, etc.) left you upset in your religious ideas?

Yes No 92. Do you feel that you have found a standard that is a satisfactory guide to you in evaluating religious teachings?

Yes No 93. Do you give of your own time and energy to help those in need?

Yes No 94. Does the race, color, or creed of a person in need make any difference to you in your willingness to help him?

Yes No 95. Do you feel that you are generally able to harmonize the teachings of science and religion to your own satisfaction?

Yes No 96. Do you try to bring some harmony between your religious ideas and the things you study in school?

Yes No 97. Do you sometimes feel that there is no way of determining what is true about religion?

Scoring the IOR-L

With the objectively determined "conflict responses" at hand, a score key was evolved on transparent paper to facilitate the scoring. The answers which were not classed as "tension responses" were indicated on the key and scoring consisted in checking those student responses which did not agree with the key. The test score then consisted of the algebraic sum of the number of "conflict responses". A higher score, therefore, represents evidence of greater religious conflicts and tension.

SCORE KEY FOR FINAL DRAFT OF IOR-L

Item	Tension Response	Item	Tension Response
1.	no	49.	yes
2.	no	50.	yes
3.	no	51.	yes
4.	no	52.	yes
5.	no	53.	no
6.	no	54.	yes
7.	no	55.	yes
8.	no	56.	yes
9.	yes	57.	yes
10.	yes	58.	yes
11.	yes	59.	no
12.	yes	60.	no
13.	yes	61.	yes
14.	yes	62.	no
15.	no	63.	no
16.	no	64.	no
17.	no	65.	no
18.	no	66.	yes
19.	no	67.	no
20.	no	68.	no
21.	yes	69.	no
22.	no	70.	no
23.	yes	71.	no
24.	yes	72.	no
25.	yes	73.	yes
26.	yes	74.	no
27.	no	75.	no
28.	no	76.	no
29.	yes	77.	yes
30.	yes	78.	no
31.	yes	79.	no
32.	yes	80.	no
33.	yes	81.	no
34.	yes	82.	yes
35.	yes	83.	yes
36.	yes	84.	no
37.	yes	85.	yes
38.	yes	86.	no
39.	yes	87.	yes
40.	yes	88.	yes
41.	no	89.	yes
42.	no	90.	yes
43.	no	91.	yes
44.	yes	92.	no
45.	no	93.	no
46.	yes	94.	yes
47.	yes	95.	no
48.	no	96.	no
49.	yes	97.	yes

Reliability

The reliability of the IOR-L was determined by correlating the odd-even items and using the Spearman-Brown Prophecy formula for predicting the reliability of lengthened tests. The scores were obtained from the responses of 208 college seniors at the Brigham Young University.[17] The results gave an actual coefficient of correlation of .86 ± .016 which, when corrected by the use of the Spearman-Brown formula, gave a final coefficient of .92 ± .007.

Validity

Although the individual items of the test were selected and validated objectively by determining the extent to which each item differentiated between the high and low score groups, four further comparative measures were secured which show evidence of validity of the entire IOR-L. These measures of validity were obtained by comparing scores on the IOR-L with other objective evidences of religious conflict.

The first test of validity was obtained by administering the IOR-L to two unique groups of students at the L. D, S. Business College.[18] According to the college requirements,[19] one course in the general field of religion or character education is to be taken by all students in the college. The courses from which students can elect their religious or character training are: 1. "Mormonism, an Interpretation and a Way of Life", largely a course on the principles and practices of the L. D. S. Church.

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[17]A narrow range group was selected in order to insure that the "r" value obtained would not be exaggerated through the presence of wide range samples. Holzinger shows that by increasing the range of scores or the signs value there is a corresponding increase in the "r" value that is obtained in calculating the reliability of the test. Karl J. Holzinger, Statistical Methods for Students in Education (New York: Ginn and Company, 1928), p. 172.

[18]This is a commercial school maintained under the direction of the L. D. S. Church, but financed almost wholly through the tuitions paid by the students. High School graduation is the general pre-requisite for admission. The student body is about 85 per cent Mormons and represents all four levels of college standing--Freshmen, Sophomore, Junior, and Senior. No such class divisions are recognized on the campus, however.

[19]L. D. S. Business College Announcements, 1938-39.

2. "New Testament History and Literature." 3. "Business Ethics." Since the registration of all students is handled through one registrar, the reactions of each student upon the courses were readily obtained and in most cases volunteered. The registrar observed in her conversations with the students at the time of registration that the student who was not interested in religion, and in many cases was opposed to religion, fulfilled the religious requirement by taking the course in "Business Ethics." It was further observed that the students who were "very sincerely religious" registered for the course in "Mormonism, an Interpretation and Way of Life." The writer capitalized upon this situation as a means of securing data upon the validity of the IOR-L as an instrument to measure religious conflicts. On the basis of the type of student which registered for "Business Ethics", this class was temporarily designated as a group experiencing greater number of religious conflicts, while the class in "Mormonism, an Interpretation and Way of Life" was temporarily designated as a group experiencing fewer conflicts in religion. The IOR-L was administered to both groups and the results compared for the purpose of determining whether or not the instrument showed a statistically reliable difference between the two groups. The results showed a mean score of 17.4 ±1.78 for the class of 76 in "Business Ethics" and 9.00 ±.92 for the class in "Mormonism". The difference between the means is 8.4 ±2.1 which gives a critical ratio of 4.2 which indicates that the difference is statistically reliable.

The second test of validity used was the application of the IOR-L to differentiate between those students who report that they attend church on an average of "eight or more times per month" and those who report that they "never" attend church.[20] The mean score on the IOR-L of 84 college students in the Utah colleges who do not attend church was 40.4 ±1.2. The mean score of the 120 who report regular attendance was 10.3 ±.6. The difference of 30.1 ±1.3 gives a critical ratio of 23.1 which indicates that the difference is statistically significant.

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[20]Data on church attendance was taken from the personal data sheets of 564 seniors in three Utah colleges as obtained in this study. It is hereby assumed that persons who attend church regularly will generally be freer from religious conflicts than those who never attend.

The third test of validity used was a study of the extent to which the IOR-L differentiates between those who participate in some "church leadership, executive, or teaching position" and those who do not thus participate.[21] The summary of results shows that 276 Utah college students who are not church leaders make a score of 26.1 ±.6 on the IOR-L while 286 who are church leaders make a score of 14.4 ±.5. The difference of 11.4 ±.8 gives a critical ratio of 14.6 which indicates that it is statistically reliable.

The fourth test of validity was obtained by comparing the ratings on religious conflicts of particular students, as these ratings were made by religious counselors, with the scores made by the same students on the IOR-L.

A scale entitled "Teacher Rating of Student Religious Conflicts" was prepared by which religious counselors were asked to rate specific students on the following five items:

a. To what extent does he participate wholesomely in religious activities?

b. To what extent is his personal conduct in harmony with the standards of his church?

c. To what extent are his religious beliefs in harmony with the teachings of his church?

d. To what extent does he show internal conflict resulting from failure to arrive at satisfactory religious beliefs of his own?

e. To what extent is he religiously adjusted?

The items were arranged so that a five-point rating could be given. Each of the five points was given a numerical value of 1, 2, 3, 4 or 5. The scale was so constructed and scored that a high rating was indicative of students with more tensions in religion.

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[21]This assumes that one's service in lay-leadership capacities is an evidence that a person is, in general, freer from conflicts and tensions than a person who does not thus serve. This assumption is one which is often made in religious groups.

Data on Church leadership positions held was obtained from the personal data sheets of the 564 seniors in three Utah colleges who participated in this study. The lay-leadership practice among the Mormons makes possible many opportunities for active church leadership among college students. See W. P. Lloyd, "Lay-Leadership among the Mormons" (Unpublished Ph.D. dissertation, Divinity School, University of Chicago, 1937).

The counselors who participated in rating students included two men with a Ph. D. degree from the Divinity School of the University of Chicago, a Ph. D. in sociology and philosophy, and two men with Master's degrees in religious education, and a Pastor of a Methodist Episcopal church in charge of a Wesley Foundation. All were actively engaged in religious work with college students. These seven counselors rated a total of 132 students whom they knew intimately. They then administered the IOR-L. A comparison of the scores on the rating scales, as made by the counselor, and the scores on the IOR-L gave a coefficient of correlation of .68 $\pm$.03.

Conclusions on Validity and Reliability of IOR-L

1. The reliability of the IOR-L is shown to be .92 $\pm$.007 as determined by correlating scores on the odd-even items and applying the Spearman-Brown Prophecy Formula.

2. One evidence of validity of the test is shown by the internal consistency of each item when compared with the total score, as determined by the ability of the item to differentiate between the high and low score groups. The items taken individually all contribute toward the measurement of the quality measured by the entire test. Furthermore, since the entire set of items was organized and formulated to deal with religious conflicts, as determined by studies of areas of conflict in religion, it seems safe to conclude that the quality measured by the set of items is closely related to religious conflict.

3. A measure of validity is illustrated in the power of the IOR-L to differentiate between two unique groups of students one of which, according to good external evidence and the judgment of the college registrar, revealed tendencies toward greater conflicts in religion and the other which revealed evidence of greater loyalty to their religion.

4. The IOR-L shows evidence of validity by its power to differentiate between those who attend church regularly and those who never attend.

5. There is evidence of validity shown in its power to differentiate between students who are leaders in church capacities and those who hold no church leadership positions.

6. There is a correlation of .68 $\pm$.03 between the rating of students on various items, revealing evidence of religious tension, by counselors and the scores which the same students made

on the IOR-L.

Upon the basis of the foregoing, the writer concludes that the IOR-L can be of service in spotting the location of tensions which students are experiencing in relation to certain authorized patterns of belief, conduct and religious practices, as described in the eleven divisions which the inventory covers in its final form. As such, it should prove of value in studying groups of students comparable in cultural religious background to the students who participated in the various phases of this study.[22]

Correlations Between the IOR-L and Some Other Standardized Tests

A summary of coefficients of correlation between scores made by students on the IOR-L and their scores on other tests is given in Table 1 and Table 2.

TABLE 1

COEFFICIENTS OF CORRELATION BETWEEN SCORES ON THE IOR-L AND TWO DIFFERENT PSYCHOLOGICAL TESTS

Test	Sampling	r	P. E.
Thurstone's Psychological.....	103 Freshmen at B. Y. U.	.16	.06
Otis Self-Administering	63 Students at L. D. S. Business College	.07	.08

[22]Further study of the application of the test in studying individuals reveals the extent of its diagnostic value in individual religious counseling. This will be discussed later in this study.

TABLE 2

COEFFICIENTS OF CORRELATION BETWEEN SCORES ON BERN-REUTER'S PERSONALITY SCHEDULE AND THE IOR-L

Test	Sampling	r	P. E.
Bernreuter B1-N (Neurotic).....	103 Frosh at B. Y. U.	.29	.06
Bernreuter B2-S (Self-sufficiency)..	103 Frosh at B. Y. U.	.04	.07
Bernreuter B3-I (Introversion)....	103 Frosh at B. Y. U.	.22	.06
Bernreuter B4-D (Dominance).....	103 Frosh at B. Y. U.	-.22	.06
Bernreuter F1-C (Self-confidence)..	103 Frosh at B. Y. U.	.19	.06
Bernreuter F2-S (Sociability).....	103 Frosh at B. Y. U.	.28	.06

CHAPTER III

METHODS AND FINDINGS

Collection of the Data

The Inventory on Religion together with Bell's "Adjustment Inventory"[23] and Thurstone and Chave's[24] "Attitude toward the Church" are used in this investigation as a means of obtaining data on religious conflict of seniors in three Utah colleges. The three colleges included are the Brigham Young University at Provo, the University of Utah at Salt Lake City, and the Utah State Agricultural College at Logan. The Brigham Young University is a four year liberal arts college administered under the direction of the Mormon Church and enrolls over 2750 students each year, 94 per cent of whom are Mormons.[25] The University of Utah is a state supported institution enrolling more than 4300 students, 60 per cent of whom are Mormons.[26] The Utah State Agricultural College is a state controlled Land Grant College enrolling over 3200 students, 92 per cent of whom are Mormons.[27]

The data was furnished from student responses to the three instruments, which, when taken as a whole, numbered about 300 items. The time required of each student was about one hour. Among the problems faced in obtaining the information were the following: Securing the cooperation of the collegiate administration to carry out the study, planning and obtaining a representative sampling, obtaining cooperative and reliable response from those participating.

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[23]Hugh M. Bell, The Adjustment Inventory, Student Form (Stanford University: Stanford University Press, 1934).

[24]L. L. Thurstone and E. J. Chave, A Scale for Measuring Attitude toward the Church (Chicago: University of Chicago Press)

[25]Brigham Young University Quarterly Catalog, Number XXXV (Provo, 1939). Also from personal letter from the registrar.

[26]Bulletin of the University of Utah, 1938-39, Catalogue Issue XXIX (Salt Lake City, 1938). Also written statement from the registrar.

[27]Utah State Agricultural College, Catalogue Issue, 1938-39 (Logan, 1940). Also written statement from the registrar.

The problem of administrative cooperation was reduced to a minimum, especially in the case of the church college, but the difficulty in obtaining larger groups of seniors together for testing purposes complicated the study. This was easily handled at the Brigham Young University through the medium of a senior class meeting called by the college administration. At this meeting 64 per cent of the senior class was present and responded to all instruments of the study.

In the other institutions it was not possible to obtain results through class meetings or through time in regular college classes, but opportunity was given to pass the tests to be filled out and returned by the seniors. Accordingly, the cooperation of the faculties of the Institute of Religion at the University of Utah and Utah State Agricultural College was obtained as a contact center for distributing the forms to all departments of the university. From here student groups participated in taking the tests to various departments of the university for distribution and making definite arrangements for returning the completely filled out set of forms. Those participating in distributing the forms were instructed to pass them to all seniors they could contact and then follow up to see that the completed forms were returned. Arrangements were made with some of the department heads to provide a convenient place to return the forms. This general procedure made possible a cross section sampling of all departments in the universities. Another cross section was obtained by distributing forms to seniors in their living quarters near the campus.

An attempt to reduce the possibility of selection upon any biased motivation in filling out the forms was made through a letter accompanying each set of forms addressed to each senior. This was an appeal upon the basis of a scientific approach to student religious life, indicating that the responses were intended to supply information on a group basis and would in no way affect one's prestige on the campus. This letter was intended also to motivate honest responses to the items. The responses were anonymous so that incentives to misrepresent anything for personal reasons was reduced.

As a result of the use of these methods a total of 700 sets of forms were distributed and 564 complete sets of responses were received. This represented about an 80 per cent response.

A classification of students who responded to the study according to university and major subject classification appears in Table 3.

TABLE 3

CLASSIFICATION ACCORDING TO MAJOR SUBJECT OF SENIORS IN THREE UTAH COLLEGES WHO PARTICIPATED IN THE STUDY

College	Physical Science	Social Science	Bio. Science	Appl. Science	Professions	Humanities	Total
B. Y. U.	27 (13%)*	65 (31%)*	13 (6%)*	24 (11%)*	31 (16%)*	48 (23%)*	208
U.S.A.C.	20 (12%)*	16 (10%)*	12 (7%)*	88 (51%)*	24 (15%)*	8 (5%)*	168
U. of U.	24 (13%)*	58 (31%)*	18 (9%)*	8 (4%)*	46 (25%)*	34 (18%)*	188
Total Per cent of Total	71 (13%)	139 (25%)	43 (7%)	120 (21%)	101 (18%)	90 (16%)	564 (100%)

*Percentage based upon total participation in each college or university.

Further analysis of the sampling shows that the group participation in the study represented proportionately the entire student enrollment from each institution according to sex, denominational affiliation, and field of major subject classification.

General Findings

Church Membership and Activity

The results of responses to some personal data items show that 68 per cent of the seniors of the study are members of the Mormon Church, 5 per cent are Protestant, 2 per cent are Catholic, and 5 per cent are non-church members. The students report an average church attendance of 4.24 meetings per month. Twelve per cent report an attendance of eight or more meetings per month, while 15 per cent report that they attend church less than once a month. Of the 564 seniors in the study 51 per cent report that they hold some position as a teacher or leader in the

church. Over 25 per cent report holding more than one position. Fourteen per cent report that they have performed missionary work for their church.

Home Background

The home background of the seniors in the study shows 35 per cent coming from homes where the father is a professional man while the remaining 65 per cent come from homes where the father's occupation would be classed as non-professional. The church membership of parents in 88 per cent of the cases corresponds exactly with that of the student. In 12 per cent of the cases one or both parents belong to a different denomination from the senior. Fifty-one per cent of the seniors come from homes where one or both parents hold from one to six positions of leadership in the church.

Scores on Bell's Adjustment Inventory

The mean score made by the 564 seniors on each scale of the Bell Adjustment Inventory are: Home Adjustment 4.82 ±.14, Health Adjustment 6.86 ±.12, Social Adjustment 10.8 ±.22, Emotional Adjustment 9.48 ±.19. In each case the mean corresponds to the "average" in Bell's accumulated set of norms.

Scores on T-CAS

The scores of the 564 seniors on their attitude toward the church show a range of from one to nine with a definite loading toward the lower end of the scale. The mean of 2.61 ±.04 is classified by the accumulated test norms as "strongly favorable" toward the church. In fact, 75 per cent of the scores fall in this classification. There are no scores that would be classed as "strongly antagonistic" toward the church.[28]

The fact, however, that even some critical and somewhat unfavorable items are checked is evidence of some definite religious conflicts from changes within the experience of these students. We could not expect that the more negative statements would be checked by any but very extreme cases in light of the philosophy and program of the Mormon Church in which most of the

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[28] L. L. Thurstone and E. J. Chave, The Measurement of Attitude (Chicago: The University of Chicago Press, 1929).

students are reared. The fact that some of those items which invite criticism of the institution are checked is evidence that some students are reacting against the church in degrees probably not indicated by this measuring instrument.

Scores on the Inventory on Religion

The scores made by the 564 seniors on the IOR-L are tabulated as a frequency distribution in Table 4.

TABLE 4

SCORES ON THE IOR-L MADE BY 564 SENIORS FROM THREE UTAH COLLEGES

Score	Frequency	Per cent	Cumulative Percentages
72-74.9	2	.4	100.0
69-71.9	2	.4	99.6
66-68.9	2	.4	99.2
63-65.9	2	.4	98.8
60-62.9	4	.7	98.4
57-59.9	3	.5	97.7
54-56.9	4	.7	97.2
51-53.9	9	1.6	96.5
48-50.9	6	1.1	94.9
45-47.9	14	2.5	93.8
42-44.9	16	2.8	91.3
39-41.9	19	3.3	88.5
36-38.9	18	3.2	85.2
33-35.9	15	2.6	82.0
30-32.9	24	4.2	79.4
27-29.9	23	4.1	75.2
24-26.9	26	4.6	71.1
21-23.9	29	5.1	66.5
18-20.9	50	8.9	61.4
15-17.9	43	7.6	52.5
12-14.9	45	8.0	44.9
9-11.9	58	10.3	36.9
6- 8.9	60	10.7	26.6
3- 5.9	49	8.7	15.9
0- 2.9	41	7.2	7.2
Total	564	100.0	

Mean 20.6 $\pm$.44 S. D. 15.4

Since this study has as one of its objectives a study of the use of the IOR there is presented here a description of some group norms based upon percentiles as calculated from Table 4.

These norms are given in Table 5.

TABLE 5

DESCRIPTIVE GROUP NORMS OF RELIGIOUS TENSION BASED UPON PERCENTILES OF SCORES OF 564 SENIORS UPON THE IOR-L

Group Number	Description of Group	Percentile Included	Scores Included
1	Few Religious tensions	0 to 20	0 -7.0
2	Some Religious tensions	21 to 40	7.1-13.0
3	Average	41 to 60	13.1-20.0
4	Above average	61 to 80	20.1-33.0
5	Excessive Religious tensions	81 to 100	33.1 or over

An analysis of the trend in the senior responses to the individual items as they are grouped into each of the eleven divisions is here made by calculating the statistical mean of the various percentage response to the items within the division. The results are presented here in the order of these average percentages with the view of noting the trend of the responses when the items are thus grouped.

1. Division H. Items indicating tension resulting from the failure of the school environment to assist one in his religious problems. Average percentage tension response, 27.8.

2. Division F. Items indicating tension as a result of feelings of inferiority on religious matters. Average percentage tension response, 25.8.

3. Division J. Items indicating tension resulting from the development of critical attitudes toward the church and its leaders. Average percentage tension response, 24.0.

4. Division D. Items indicating tension resulting from failure to harmonize one's theology with one's expanding world view. Average percentage tension response, 21.3.

5. Division E. Items indicating tension resulting from feelings of fear, sorrow, doubt, dispair and other emotional disturbances in religion. Average percentage tension response, 20.2.

6. Division I. Items revealing tension resulting from feelings that one's present religious beliefs and affiliations

are inadequate as aids in present living. Average percentage tension response, 20.1.

7. Division B. Items indicating tension resulting from lack of conformity between one's personal religious practices and the standards of one's church. Average percentage tension response, 18.6.

8. Division A. Items indicating tension resulting from lack of conformity between one's own beliefs and the theology of the church. Average percentage tension response, 17.3.

9. Division K. Items indicating tension resulting from failure to manifest a spirit of altruism and tolerance. Average tension response, 17.0.

10. Division G. Items indicating tension resulting from inability to appreciate or profit from various religious functions. Average percentage tension response, 13.8.

11. Division C. Items indicating tension resulting from lack of conformity to parents and friends on matters of religion. Average percentage tension response, 12.3.

As the individual items are analyzed in light of some more specific tension trends, there are a few observations worthy of note in relation to: Religious authority, the church, theology, conflicts with the university, personal conduct, lack of knowledge of religion and evidences of freedom from conflict.

Religious Authority. The fact that 51 per cent of the students feel that there is no way of determining what is true about religion is suggestive of reactions against the view of the final authority of revelation held within the Mormon Church, and suggests that students are feeling that such a standard may not hold. That this fundamental break from the most orthodox Mormon point of view may be causing some conflicts and personal tensions is suggested from the fact that 41 per cent of the seniors report that they are disturbed over the feeling that they do not know what to believe on religious matters.

The Church. That some students feel their church is inadequate in its beliefs, teachings, methods, leadership, and general type of membership is indicated by the fact that: Forty-three per cent feel there are practices in it that are not necessary; thirty-one per cent feel that some of the beliefs and practices are too narrow or unimportant for their acceptance; church men do not deal adequately with the problems of life that

are most important; twenty-nine per cent frequently find beliefs in the church which they cannot accept; twenty-nine per cent resent the importance the church places on some of its teachings; twenty-eight per cent feel that the church worship exercises do not give them the spiritual help that they need; twenty-five per cent are disturbed because of hypocritical conduct of church leaders; twenty-two per cent often feel antagonistic toward the church; twenty-one per cent feel bored by the meetings in the church; thirty-five per cent feel that their religion does not stimulate their best efforts in their scholastic achievements; eighteen per cent feel that the associations which they find within the church do not stimulate them toward their highest personal achievement; sixteen per cent report that they are having trouble deciding about the truthfulness of the church.

Theology. There is evidence that some of the existing student conflicts in religion result from either variations between the student's own belief and the theology as taught by the church, or a failure of the student to arrive at satisfactory theological concepts of his own. Twenty-eight per cent report that they are not able to harmonize their own ideas of evolution and the teachings of the church. Twenty-five per cent have not arrived at a satisfactory concept of life after death in light of religious and scholastic training. Twenty-four per cent feel they have not arrived at a satisfactory concept of God. Twenty per cent doubt the truth of the sacred books of the church and are not able to harmonize their ideas of prayer and the teaching of the church upon it. Sixteen per cent feel that they do not have a satisfactory belief in Jesus. Also, sixteen per cent feel afraid to express their religious beliefs for fear of possible criticism from associates.

Conflicts with the University. The responses to the various conflicts which students experience are traceable to the university itself. Examples of responses which indicate this are: The 25 per cent of the students who feel that some course in school has left them upset in their religious thinking, the 23 per cent who feel that courses in school do not help them form satisfactory religious beliefs, the 21 per cent who are having difficulty adjusting their religious thinking with scientific habits of thought, and the 16 per cent who feel that the teachings of science and philosophy are destructive of religion. That

some of the conflict may be a result of some other associations within the university is suggested by the responses of the 27 per cent who feel that their club and group relations are not aiding their religious life and the 26 per cent who report that the religious beliefs of their teachers do not help them to arrive at satisfactory religious beliefs.

Personal Conduct. Students reveal in this study some feelings of conflict by reporting that they have feelings of existing disharmonies between their own conduct and their own personal ideals, the teachings of the home, and the teachings of the church. This is shown by the: Thirty-eight per cent who feel that they have failed miserably in achieving the ideals they had set for themselves, 35 per cent who feel a conflict between their conduct and the ideals they would like to live up to, 32 per cent who feel there is a conflict between their conduct and the standards of the church, 20 per cent who worry extremely for fear their conduct will not be approvable to God, 15 per cent who report that their recreational pursuits are out of harmony with the teachings of the church, and the 15 per cent who are now worried or personally troubled over something wrong that they have done.

Lack of Knowledge of Religion. There seems to be a surprisingly large number of students who report feelings of inadequacies in their knowledge of religion. Thirty-five per cent report that they feel they do not have a knowledge of the sacred books of the church equal to that of the average church member. Twenty-five per cent feel inferior to other members of the church on matters pertaining to religion and 16 per cent feel that they do not have a knowledge of the history and culture of the church equal to the average church member.

Evidences of Conformity. When these items which are checked with the "tension response" less frequently are considered from the positive point of view and the percentage of "normal" answers are listed, the picture indicates a definite tendency toward a high percentage of conformity upon some of the items of the inventory. This is illustrated by the 95 per cent of the seniors who feel that the personal habits of their parents help them to live a satisfactory religious life, the 95 per cent who report that they receive emotional and spiritual uplift from a beautiful worship service, the 94 per cent who feel that religion

should be an important factor in the life of every person, the 92 per cent who agree with their church on matters of smoking and drinking, the 92 per cent who like to attend church, the 91 per cent who find that the teachings of the church help them to form satisfactory religious beliefs of their own, the 92 per cent who feel that their school environment does not hinder their religious development, and the 91 per cent who are generally interested in religious problems.

Case Studies

In order to interpret more adequately the meaning and deeper significance of tensions in religion, it is necessary to see them in light of the total, ongoing life of the person experiencing them. Tensions have meaning only as they are interpreted in light of their total setting in life. The most adequate case study requires both an historical and a cross-sectional analysis of the person and his experience. Obviously more complete and reliable data enables a counselor to make more accurate diagnosis of individual cases.

Fifteen case studies are presented in the original study with the aim of investigating some meanings of conflict as they appear in the experience of individual seniors who participated in this study. There is an attempt to present select type cases in order to reveal differing meanings which conflict in religion has in various situations.

The data available from all the various instruments in the study and the nature of religious conflict as indicated by the IOR-L makes possible some enlightening interpretations in individual cases. One example of a case study is here presented.

Case No. 258

Personal Data. Male, age 21, Mormon, University of Utah, majoring in economics, attends church on the average of seven times per month, pays full tithing, does not smoke or drink, prays regularly, is president of the Elders' Quorum, teaches two classes in the church, is a member of the Stake Priesthood Committee. His mother died while he was young. His father is a Patriarch, a teacher and president of the High Priests' Quorum of the Stake. Father is state committee chairman for the Federal Farm Debt Committee. The student plans to go on a mission for the church soon.

Attitude toward the Church (T-CAS). Score 2.2. Items checked range from "I think the church is the greatest agency for the uplift of the world" (scale value .5) to "I believe that the church is necessary, but like all other human institutions it has

its faults" (scale value 3.4). The average score is best represented by the item "I feel the church is trying to adjust itself to a scientific world and deserves support." (scale value 2.4).

BAI---Home Adjustment. Score 11--unsatisfactory. He checks items which show that there has been death in the family that has made home life unhappy. He has had a strong desire to run away from home, has felt that his parents were disappointed in him, feels that his parents frequently find fault with his conduct, feels that his father is not what he would consider his ideal of manhood, has disagreed with his father on his own life work and has felt that his parents did not understand him.

BAI---Social Adjustment. Score 9--average. Items checked show a tendency to have a few very close friends rather than many casual acquaintances, feelings of self-consciousness in the presence of people with whom he is not well acquainted, and sometimes finds it difficult to think of appropriate remarks to make in group conversations.

BAI---Emotional Adjustment. Score 17--unsatisfactory. Items checked show frequent spells of the "blues," easily moved to tears, envies the happiness that others seem to enjoy, considers himself a rather nervous person, blushes easily, worries over possible misfortunes, is easily upset and is disturbed by criticism.

Inventory on Religion (IOR-L). Group IV, above average tensions; Score 31. Items checked indicate a definite interest in religion and a feeling that religion is vital and important in life. The student expresses a feeling that his conduct is out of harmony with his ideals and the ideals of the church and indicates that he believes in "self condemnation of the mind" as he inserted on the margin of the paper. He indicates that he has "had doubts because of intensive academic work---terribly upset." He continually indicates on the margin of the paper that academic studies have brought "great doubts" lately but he is "attempting to synthesize and form a dynamic personal philosophy and faith." He indicates that he has not "as yet" arrived at satisfactory theological concepts, and says that he is "absolutely" disturbed over specific beliefs of the church which he cannot accept. He expresses an optimism, however, that by study and work he can arrive at satisfactory beliefs. He feels that his basic religious faith is being ultimately "strengthened" by his changing world views.

Summary of the Case. This student is representative of those who reveal emotional, home, and religious conflicts. This particular student seems sincerely religious, but is having a struggle to orient his faith into a rational system, but feels that such rationalization is definitely possible. His religious zeal and sincerity is shown by the type of religious positions he holds, his plans to go on a mission for the church, the regularity of his church attendance and the nature of his religious habit. His disturbance over his conduct that is not in harmony with the church may be but a super-sensitive concern for the achievement of high ideals instilled into his mind from youth. The emotional instability indicated is probably at the base of some of the expressed feeling of conflict. The apparent emphasis upon religion in the home as evidenced by the type of church positions held by the father is no doubt a factor in making him feel disturbed when old securities are shaken, but it no doubt is also a factor in motivating him with the feeling that there is harmony

to be achieved.

General Observations and Conclusions from the Case Studies

The case studies in this investigation clearly illustrate that religious conflicts have meaning only as they are placed in the setting of the total life of the person reporting the conflict. From the cases herein, we are able to make some general observations as to some deeper meanings of the conflicts which these seniors reveal.

Among those who register a great number of conflicts on the IOR-L, there are certain types of students who have made varying adjustments to the conflicts which they have met. Case 566 is representative of a student who feels religion is very important in life; he indicates a general appreciation for fundamental religious values and is arriving at a progressive integrated view of religion. He manifests, in the process, a spirit of critical evaluation of some principles and behavior as he evolves his own personal religious standards. Though his own religion does not conform to the standards and teachings of his church, his friends or his parents, it is to him so satisfying that he shows no emotional tension or social maladjustment regarding it. This is a case when conflicts revealed by the IOR-L are being resolved by a rather wholesome adjustment process. The principal concern of the counselor in such a case would be to continually guide the student toward richer and deeper meanings and values in life.

Case 64 is also a student with a high score on the IOR-L but he reveals, by this and other measures, no emotional or social tension therefrom. This student reacts against the church with its theology, its standards and its denominationalism. He has not acquired satisfactory theological beliefs of his own but feels that college has helped him to settle his ideas about religion and he now feels very satisfied and contented on religious matters. He feels that religion is, after all, not very important and is largely a matter for each person to settle for himself. In this case the adjustment may not be as satisfactory in terms of the acceptable values in religion. Here again the counselor does not have the task of clearing away emotional tension though he may need to help stimulate the student with feelings of appreciation for the greater importance of religion in its highest interpreta-

tions.

Case 51 is comparable to 64 except that in this case the girl's conclusion that religion is not important seems to be a more open, less rational adjustment. This senior relieved her possible tension from religious conflict by a more easily acquired attitude that religion was not important any way so why worry.

In contrast to these three cases where the student has made some adjustment to conflicts so as to remove any tension and emotional strain, there are four type cases in which tension and emotional disturbance still persists.

Case 60 shows great social and emotional conflict along with excessive religious conflict and tension. In this student, we see a general negative reaction to some major phases of his life which includes an anti-religious feeling manifest in strong religious antagonisms. The total religious, social and emotional life is bound together in a generally negative pattern which a counselor might feel obliged to do all in his power to help the student overcome.

Case 258 is a student who is generally favorable toward the church and conformative to its teachings and standards. As he goes through his life at the university, many of his most cherished ideas seem threatened and he finds himself struggling to arrive at a solution to his many problems and conflicts. Through it all he expresses a conviction that there is harmony to be achieved if he can but find it. Such a student would gladly welcome the guidance of a wise, sympathetic, religious counselor.

Case 470 is interesting because it shows a resolution of religious conflict about to be made through a conversion to the Mormon Church. The previous conflicts in religion tied closely to the mother's membership in the Salvation Army seems to have been painful but there now dawns a brighter day. Such a student probably needs constant guidance in order to avoid either disillusionment as to the satisfaction and value in the projected adjustment or the danger of settling into a rut and making no continual growth and adjustment in religion. If he is received wholeheartedly into the new group, and finds emotional and social satisfactions therein, he probably will find some solution for many of his problems.

Case 300 is a situation where the student feels religion is very important and reacts in a conformative manner to her

church with very little critical evaluation. Yet, through it all, she is experiencing many conflicts and tensions as she lives her life in the university environment. She seems not to have made an adjustment between her religious thinking and behavior with that of her parents and friends nor is she able to adjust in light of her school work and her expanding world view. This Catholic girl in a Mormon and Protestant environment in a State university center seems to illustrate the way in which religious tension can be augmented by the situation in which one is living at the moment.

The above cases are illustrative of various meanings from scores indicating many religious conflicts. There are also significant differences in type cases where few religious conflicts are revealed by the IOR-L. Case 283 is one which reveals a senior with very orthodox tendencies trying hard during his college experiences to hold on to his faith which seems to be threatened. In this struggle he experiences much emotional stress and tension, but comes out shouting a strong dogmatic conviction. Such a student, while showing few conflicts on the surface, probably has deeper conflicts that are greatly in need of resolution.

Case 280 is representative of students who have lived in such a limited sphere that they have experienced very few things to disturb their religious thinking. Such students possess immature ideas which are continually maintained on a blind faith basis with little or no attempt to evaluate or even rationalize their religion. Many counselors would feel that such students need stimulation toward a more defensible stand on religious matters.

Cases 31 and 201 are good examples of students who are conformative to the church and who feel that they have no conflicts in the areas of religion covered by the IOR-L. They seem to be well integrated in a very practical way in their social, emotional and religious life. Though they manifest little evidence of having thought the problems of religion through very critically, they are apparently functioning in their life in a socially, religiously and personally satisfying manner. If they continue to live in their present culture they will in all probability continue as active, well integrated persons.

From these cases, we should be impressed by the fact that only by case studies can the real meaning of conflicts in religion

be understood. While the IOR-L serves to locate religious tensions, their true significance in individual lives can be understood only as these are interpreted in light of a student's total life experience.

Findings on Factors Related to Student Religious Conflict

Comparisons of Men and Women

Of the 564 seniors who participated in this study 381 or 68 per cent were men and 183 or 32 per cent were women. A summary of the mean scores of the men and the women on various tests and items in this investigation is given in Table 6 together with the differences between the means and the critical ratio of the differences.

TABLE 6

DIFFERENCE BETWEEN THE MEANS OR PERCENTAGES, P.E. OF THE DIFFERENCE AND CRITICAL RATIOS OF SCORES AND REACTIONS MADE BY MEN AND WOMEN SENIORS ON VARIOUS PERSONAL ITEMS AND TESTS OF RELIGIOUS CONFLICT

Test or Item	Mean or Per cent		Diff.	P. E.	D/P.E. Diff.
	Men	Women			
IOR-L.....	21.20	18.76	2.44	.84	2.90
T-CAS.....	2.69	2.43	.26	.09	2.89
Av. No. church meetings attended per month.....	4.14	4.25	.11	.11	.65
BAI-Home Adjustment	4.8	4.9	.1	.28	.36
BAI-Health Adj.....	6.9	7.2	.3	.26	1.15
BAI-Social Adj.....	10.6	11.1	.5	.38	1.32
BAI-Emotional Adj..	9.1	10.3	1.2	.40	3.00
Per cent who smoke or drink, etc.....	23%	9%	14%	2.1	6.67
Per cent who pray regularly or frequently.....	49%	64%	15%	2.9	5.17

The results generally indicate that college women in this study are more favorable toward the church, have fewer religious conflicts, pray more regularly, and smoke or drink less.

They are slightly more emotional or temperamental as measured by the BAI Emotional Adjustment scale.

While these differences between men and women are not outstanding, nor even conclusive in some cases, there are a few trends worth evaluating in light of possible causes of sex differentiation. The fact that women throughout the study show tendencies toward more favorable attitudes toward the church, more conformity to church teachings and standards, and a more generally uncritical attitude toward authorized religion, seems to suggest either a finer sense of appreciation for the values which are inherent in the church or more sensitivity of women to the influences of indoctrination. The tendency for women to show more emotional disturbance relative to religion and some other items in the study suggests the possible existence of temperamental differences between the sexes which tend to make the women more readily affected by conflict.

Comparison of Seniors on the Basis of the College or University to Which They Belong

A summary of the mean scores and percentage responses to various tests and items as made by seniors from each of the three Utah colleges is presented in Table 7. The critical ratio of differences when the mean from one school group is compared with the mean for each other group is also given.

The State University seniors show themselves to be in more general disharmony with the church on some of its authorized patterns. The Brigham Young University seniors on the other hand show by these same measures to be more generally in harmony with the Church and are experiencing less conflict resulting from the school and its environment. The Agricultural College seniors fall between these schools in their attitude toward the church, but they reveal more conformity to the church in their theological thinking, though they do experience conflicts because their conduct does not conform to church standards. The fact that a larger percentage of these seniors report that they smoke or drink may account for this disharmony, but these seniors apparently are less critical of the ideology of the church than the other students. This may be a reflection of results from heavy loadings of students from applied science fields in which there would

TABLE 7

MEAN PERCENTAGE AND CRITICAL RATIO OF SCORES AND REACTIONS MADE ON VARIOUS ITEMS OF ADJUSTMENT BY SENIORS FROM EACH OF THREE UTAH COLLEGES

Test or Item	Mean or Per cent			Critical Ratio*		
	B.Y.U.	U.A.C.	U.U.	B.Y. A.C.	B.Y. U.U.	A.C. U.U.
IOR-L.....	19.1	20.9	21.9	1.70	3.07	.90
T-CAS.....	2.36	2.44	2.93	.80	5.70	4.50
Av. No. church meetings attended per month...	4.3	4.07	4.2	1.15	.50	.59
BAI-Home Adj...	5.4	4.1	4.8	4.06	1.87	2.25
BAI-Health Adj.	7.5	6.8	6.8	2.50	2.50	0.0
BAI-Social Adj.	10.9	13.0	9.0	3.68	3.52	7.14
BAI-Emotion Adj	9.9	10.4	8.2	1.47	3.95	4.89
Per cent who smoke or drink.	6.0	35.0	18.0	10.74	4.44	4.72
Per cent holding church leadership positions.	61.0	44.0	49.0	4.85	3.63	1.38

*Each school is compared here with each other school.

obviously be less classroom concern with theological, philosophical evaluation of social or religious patterns.

The results of the study of the average number of church meetings attended per month shows no statistically significant difference on the basis of the university to which the students belong. The facts suggest that the college environmental factors seem to have less effect upon church attendance than upon some other religious items. This can be partially explained upon the basis of worship opportunities at each school. Neither institution has a chapel maintained by the University. Thus, all students who attend church do so at some local denominational chapel in the community. The fact that all the communities provide about equally attractive and convenient facilities may account for the insignificant differences in attendance. The availability of the worship services provided by the Institute of Religion near the Agricultural College and the State University may attract large numbers of college students and thus offset any existing tendency toward greater church attendance at the Church

College where no such worship facility is available. The completion of a college chapel at the Brigham Young University during the Summer of 1940 and 1941 may eventually alter the picture of church attendance at this institution.

Some noticeable differences are shown in the scores from the various schools on health adjustment, social adjustment, home adjustment, and emotional adjustment. There are probably some cultural factors at these schools which help to produce some of these differences.

There is definite evidence that the type of college or university attended is a factor influencing the religious tension of the seniors on this study. Though some of the differences in religious life and conflict between the seniors of the schools are traceable to the selection of students, yet the type of religious philosophy of the school may, itself, be a determining factor in selection. There can be little doubt, judging from student responses to religious items and a study of religious influences on the campuses, that the college is a factor influencing religious belief, practices, and conduct as the student lives and studies within the environmental influences of the university.

Comparison of Seniors on the Basis of the Field of Their Major Subject

Of the 564 seniors participating in this study 71 were majoring in physical sciences, 139 in social sciences, 43 in biological sciences, 120 in applied sciences, 101 in professions and 90 in humanities.

The scores of seniors in each of these classifications on the T-CAS are as follows: applied science 1.84 $\pm$.08, biological science 2.16 $\pm$.22, professions 2.55 $\pm$.09, physical science 2.64 $\pm$.14, humanities 2.79 $\pm$.14, and social science 3.01 $\pm$.08. The differences between the extreme groups are in most cases significant and the comparisons reveal that there is a tendency for the seniors majoring in applied science to be more favorable toward the church than seniors majoring in social science, professions, humanities or physical science. Also the following other tendencies are revealed: biological science majors show more favorable attitudes than social sciences majors, seniors in the professions show more favorable attitudes than those in the

social sciences or the humanities, biological science students show a tendency to be more favorable than students in the humanities, while physical science majors seem to be more favorable toward the church than social science majors.

There is no significant difference among these groups on their scores on the IOR-L.

The average number of church meetings attended per month for each group is as follows: physical science 4.78, biological science 4.58, social science 4.39, applied science 4.10, humanities 4.06, professions 3.75. The differences in some of the extreme cases are statistically significant[29] indicating that the student in physical sciences attends church more frequently than those in the professions, humanities or applied sciences. Those in biological and social sciences also attend more regularly than those in the professions.

There is evidence from the data that physical science students are more conformative in their attitude and general attendance at church than other classes of students. Applied science students are more conservative in their attitude toward the church but attend less frequently. Social science students, on the other hand, are least conservative in their attitudes but they attend church more frequently. Students in the professions and the humanities tend to be less conservative in their attitudes and also to attend church less frequently.

Comparison of Seniors of Varying Denominational Affiliation

Of the total 564 seniors in the study 87.1 per cent are Mormons, 5.3 per cent are Protestant, 1.1 per cent are Catholic and 5.5 per cent are non-church members. In some cases the number of students in the groups are too small for positive conclusions but some general tendencies are observable.

Scores on the T-CAS are: Catholic 1.17 ±.07, Mormon 2.41 ±.03, Protestant 2.90 ±.17, non-church member 5.85. The differences in each case yield a critical ratio over 3 indicating, therefore, the most conservatism among Catholics, with Mormons next, then Protestant, and last non-church members.

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[29]The critical ratio of differences between physical science and professions is 3.2^2, between social science and professions 2.67, humanities and physical science 2.25, and applied science and physical science 2.13.

The mean scores on the IOR-L are: Protestant 15.2 ±2.3, Mormon 19.4 ±.5, Catholic 21.1 ±1.8, and non-church member 38.8. The critical ratios of the difference between non-church members and all others are large enough to indicate a true difference. The tendency for Catholic seniors to reveal more conflicts than Mormon or Protestant is slight. (Critical ratio 2.0)

On matters of average number of church meetings attended per month the groups arranged themselves in the same order as for scores on the T-CAS with Catholics attending an average of 5.3, Mormon 4.7, Protestants 3.4, non-church members 1.3.

Comparison of Seniors on the Basis of Their Church Participation

A summary of the same mean scores and the critical ratio of differences between seniors who attend church eight or more times a month and those who never attend is given in Table 8. A

TABLE 8

THE MEAN, DIFFERENCE BETWEEN MEANS, P.E. OF THE DIFFERENCE, AND CRITICAL RATIO, OF SCORES ON VARIOUS TESTS MADE BY SENIORS WHO ATTEND CHURCH REGULARLY AND THOSE WHO NEVER ATTEND

Tests	Means		Diff. Means	P.E. Diff.	Critical Ratio
	Attend Reg.	Attend Never			
IOR-L.....	10.3	40.4	30.1	1.3	25.15
T-CAS.....	1.81	4.95	3.14	.15	20.93
BAI-Home Adjustment.....	5.0	6.6	1.6	.43	3.72
BAI-Social Adjustment....	9.1	10.8	1.7	.84	2.02
BAI-Emotional Adj.....	8.25	9.25	1.0	.64	1.60

similar summary of mean scores and critical ratios is given in Table 9 of seniors who hold at least one church leadership position and those who do not.

These results suggest a tendency for seniors who participate in the church to be freer from religious conflicts as indicated on the IOR-L, to possess most favorable attitudes toward the church as measured by the T-CAS, to show better home adjustment and social adjustment as measured by the BAI. This same tendency applies to those who attend church regularly, to those who hold

TABLE 9

THE MEAN, DIFFERENCE BETWEEN MEANS, P.E. OF THE DIFFERENCE, AND CRITICAL RATIO, OF SCORES ON VARIOUS TESTS MADE BY SENIORS WHO PARTICIPATE AS CHURCH LEADERS AND THOSE WHO DO NOT

Tests	Means or Per cent		Diff. Means	P.E. Diff.	Critical Ratio
	Leader yes	Leader no			
IOR-L.....	14.4	26.1	11.7	.8	14.6
T-CAS.....	2.1	3.15	1.05	.08	13.1
BAI-Social Adj.....	9.4	12.3	3.9	.43	6.74
BAI-Home Adj.....	4.7	4.0	.7	.26	2.69
BAI-Emotional Adj....	9.4	9.5	.1	.36	.28

church leadership positions and to those who have served their church as missionaries. The later group also show a significant tendency to be better adjusted emotionally as measured by the BAI.

These facts may be accounted for both on the basis of the selective process which takes place as students are called into leadership positions or missionary enterprises, and to the leadership development and development in other personal qualities which accompanies leadership experience. Obviously some attempt would be made by any religious institution to select as leaders or missionaries those individuals who are more religious in the sense defined by the institution, whose attitude would be favorable to it, and who would be relatively free from tensions and conflict. Also we would expect that the selection would involve one's adjustments to his social and even to his home environment. It cannot be denied that in addition to this selective process another cause of the differences above is the personal effect of such church participation and activity upon the student. The extent and the nature of the Mormon activity program may be a factor in this development.[30]

[30]The activity puts some leaders in positions where they learn to speak in public, teach classes, preside over large groups of people and develop into generally well qualified leaders.

Comparison of Seniors Who Belong to a Social Fraternity and Those Who Do Not Belong

There were 120 seniors in the study who reported membership in a social fraternity or sorority. Some mean scores and critical ratio of differences between the seniors who are members and those who are not are presented in Table 10.

TABLE 10

THE MEAN, DIFFERENCE BETWEEN MEANS, P.E. OF THE DIFFERENCE AND CRITICAL RATIO, OF SCORES ON VARIOUS TESTS AS MADE BY SENIORS WHO BELONG TO A SOCIAL FRATERNITY AND THOSE WHO DO NOT

Tests and Items	Means Frat. or Sor. yes	Means Frat. or Sor. no	Diff. Means	P.E. Diff.	Crit. Ratio
BAI-Social Adj.....	8.7	11.3	2.6	.49	5.3
Per cent smoke, drink.	27%	16%	11.0	2.9	3.8
IOR-L.....	21.9	19.11	2.79	1.25	2.2
Church Attendance.....	3.9	4.3	.4	.21	1.9
T-CAS.....	2.86	2.99	.13	.10	1.3
BAI-Emotional Adj.....	9.8	9.4	.4	.42	.10
BAI-Home Adj.....	4.6	4.9	.3	.49	.6
Pray reg. or freq.....	51%	49%	2.0	3.80	.5

It seems that membership in a social fraternity or sorority has little if any relationship to student religion as measured in this study. The tendency for fraternity members to show more religious conflict is so small as to be practically insignificant. The slightly larger percentage of fraternity or sorority students who smoke or drink can be expected in such general social groups on a modern college campus. That fraternity and sorority members show themselves, generally, to be more socially adjusted is probably partially a resultant of the selection process during the rushing periods in which the more socially aggressive students receive pledges. That membership in these organizations is a factor in aiding students in their social adjustment is also a logical conclusion, since such are the values that rightly can be expected from social fraternities and sororities.

Comparison of Seniors from Homes Where One or Both Parents Are Church Leaders and Those Whose Parents Hold No Church Leadership Position

Of the 564 seniors in the study 51 per cent come from homes where one or both parents hold at least one church leadership position. A summary of scores and critical ratio of differences between those whose parents are leaders and those whose parents hold no leadership positions is given in Table 11.

TABLE 11

THE MEAN, DIFFERENCE BETWEEN MEANS, P.E. OF THE DIFFERENCE AND CRITICAL RATIO, OF SCORES ON VARIOUS TESTS AS MADE BY SENIORS WHOSE PARENTS HOLD AT LEAST ONE CHURCH LEADERSHIP POSITION AND THOSE WHOSE PARENTS DO NOT

Tests	Means Parent Leaders		Diff. Means	P.E. Diff.	Critical Ratio
	No	Yes			
BAI-Home Adj.....	7.6	4.1	3.5	.26	13.5
IOR-L.....	23.1	16.4	6.7	.77	8.7
T-CAS.....	2.95	2.26	.69	.08	8.6
Church Attendance..	3.67	4.79	1.12	.16	7.0
Per cent smoke, drink, etc.....	28%	15%	13%	2.2	5.9
BAI-Emotional Adj..	9.1	9.8	.7	.37	1.9
BAI-Social Adj.....	11.1	10.5	.6	.44	1.4

The significance of the difference in the scores as shown from their critical ratios indicates, in general, that seniors from homes where the parents are church leaders are more religious than those from other homes. Those from homes where church leaders are found show a more favorable attitude toward the church, better adjustment score on the IOR-L, more regular church attendance and less smoking and drinking. These same seniors show a definite tendency to be better adjusted toward the home.

Comparison of Seniors Who Are Classed in Group I On the IOR-L with Those Who Are Classed in Group V

There were 124 seniors whose score on the IOR-L classed

them in Group I on the set of norms evolved indicating "few religious tensions". There were 115 seniors whose score classed them in Group V on the set of norms evolved indicating "extreme religious tensions".

A basis for analyzing these two groups is given by the summary of mean scores and critical ratios of the differences as presented in Table 12.

TABLE 12

THE MEAN, DIFFERENCE BETWEEN MEANS, P.E. OF THE DIFFERENCE AND CRITICAL RATIO, OF SCORES AND RESPONSES TO VARIOUS TESTS AND ITEMS AS MADE BY SENIORS WHO ARE CLASSED BY THE SCORE ON THE IOR-L INTO GROUP I AND GROUP V

Tests and Items	Means or Per cent		Diff. Means	P.E. Diff.	Critical Ratio
	Group I	Group V			
T-CAS.....	1.65	3.78	2.31	.1	21.3
Church Attendance..	6.03	2.86	3.17	.2	13.9
BAI-Home Adj.....	2.74	7.38	4.64	.3	15.5
BAI-Emotional Adj..	6.45	13.60	7.15	.6	11.9
BAI-Social Adj.....	6.98	12.20	5.22	.6	8.7
BAI-Health Adj.....	5.66	8.28	2.62	.3	8.7
Per cent who pray reg. or frequently.	94%	20%	74%	2.5	29.6
Per cent who hold at least one church leadership position	83%	21%	62%	3.5	17.7
Per cent who smoke, drink, etc.....	3%	46%	43%	3.3	13.0
Per cent who have been on missions...	38%	2%	32%	3.0	10.7
Per cent whose parents are church leaders.....	67%	32%	35%	4.0	8.8
Per cent with one or both parents of diff. church membership than student.....	8%	21%	13%	3.1	4.2
Per cent receiving better than "B" grade last report	32%	19%	13%	3.7	3.5
Per cent whose father is a business or professional man	27%	34%	7%	4.0	1.8

Upon the basis of the differences shown between these two groups it seems safe to conclude that the IOR-L extreme scores give some indication of the conflicts which these seniors in Utah colleges are experiencing in their lives in the area of religion and general personal life. The results, for example, seem to indicate that seniors who are in Group V and thus show extrme religious tension on the IOR-L tend, from the measures used in the study, to show more unfavorable attitudes toward the church, to attend church less frequently, to participate more infrequently as church leaders or missionaries, to smoke and drink more, to pray less, to come from homes where there is less unity of denominational affiliation and less parental church leadership, to show less favorable home adjustment, less favorable health adjustment, less favorable social adjustment, less favorable emotional adjustment and to receive lower school marks.

These results suggest some inherent values from the use of the total scores on the IOR-L in student personnel programs with such students as those who participated in this study. There is evidence that by the use of extreme scores it is possible to locate from large groups of students some of the cases that display other maladjustment tendencies with which a student counselor should be concerned.

Coefficients of Correlation Between Various Tests and Items of Study

A summary of coefficients of correlation between various tests and items used in this study is presented in Table 13.

TABLE 13

COEFFICIENTS OF CORRELATION BETWEEN VARIOUS TESTS AND ITEMS OF THE PERSONAL RELIGIOUS LIFE OF SENIORS IN THREE UTAH COLLEGES

Test or Item	Age	Marks	IOR-L	T-CAS	Church Attend.
IOR-L.....	.06	.15			
T-CAS.....	-.10	.05	.70		
Church Attendance.	.07	.06	-.44	-.55	
Frequency of Prayer	.09	.11	.08	-.48	.51
BAI-Home Adj.....			.42	.19	-.16
BAI-Health Adj....			.26	.20	-.03
BAI-Social Adj....			.22	.10	-.22
BAI-Emoticnal Adj.			.29	.06	-.13

The coefficients of correlation between age and the religious scores and responses are so small and so unreliable that we can conclude that within the limited age range of these seniors, age shows no significant relationship to IOR-L scores, T-CAS scores, church attendance or frequency of prayer.

The coefficients of correlation between school marks and religious scores show that there is no significant relation between marks and scores on the T-CAS nor between marks and church attendance. There is a slight tendency for those with higher marks to pray more frequently and to show more conflicts on the IOR-L as shown by their "r" values of .11 and .15 respectively which are near three times their probable errors.

Correlations between scores on the IOR-L and the other measures show a definite tendency for seniors who get high scores on the T-CAS and thereby show more disfavorable attitudes toward the church to also reveal more conflicts in religion as measured by the IOR-L. The results indicate that seniors who show more conflicts in religion by the IOR-L attend church less frequently. All the BAI scores show a positive coefficient of correlation with the IOR-L revealing a general tendency for seniors who experience conflicts in religion to also reveal less favorable adjustments on the BAI measures of home, health, social and emotional adjustment. The relationship of the BAI scores to the T-CAS scores shows coefficients of correlation which are not so large as with the IOR-L but there is, nevertheless, a tendency for seniors with more unfavorable attitudes toward the church to show more unfavorable adjustments on the BAI scores. The results show also that students with higher (unfavorable) scores on attitude toward the church attend church and pray less frequently. Those who attend church more frequently tend to get lower scores on some of the BAI measures thus suggesting that they are better adjusted in their home, social and emotional life as indicated on the BAI. The results also show that those who attend church more regularly report that they pray more frequently.

CHAPTER IV

SOME CONCLUSIONS AND IMPLICATIONS FROM THE STUDY

Conclusions from the Study Regarding the Inventory on Religion as an Aid in Religious Counseling

The IOR-L as developed for use in this study is a conveniently administered and scored instrument which proved of value as a means of locating conscious conflicts which students in this study are meeting with regard to certain institutional patterns of religious thought, conduct and behavior. It was constructed upon the basis of lists of conflicts which have been observed to exist among college students generally, and upon lists which Mormon students have been found to experience. From an original set of 239 items a select group of 97 items were retained which showed greatest internal consistency by their power to differentiate between high and low score groups of students. This final test showed satisfactory reliability (r .92) when odd and even items were correlated and the resulting "r" value corrected by the Spearman-Brown prophecy formula for lengthened tests.

The measures of validity as described show that the test differentiates between groups which, by other standards, are known to show contrasting conflict tendencies in religion. It also correlates significantly high with counselor ratings of student conflict.

From the grouping of items it was possible to make more intelligent interpretation of the meaning of conflict as measured by the instrument. Through this organization of items it was possible to characterize differences in conflicts revealed between various groups of students under comparison such as male and female, church college seniors and state university seniors and other such group comparisons. The grouping of the items and also analysis of responses to individual items made it possible to interpret the meanings of conflict within individual cases as was demonstrated in the case studies. The results showed that the "tension response" to items on the inventory had varying meanings

in individual cases. This, therefore, suggests that one chief value of the instrument rests on the assistance which the student response to specific or grouped items can render the counselor in locating and diagnosing the conflicts which individual students are experiencing.

The study has demonstrated certain values and characteristics inherent in the total conflict score made by these seniors on the IOR-L. This is shown through the comparison made of the 20 per cent with the lowest scores and classed in Group I as showing few religious tensions with the 20 per cent making the highest scores and classed in Group V characterized as showing excessive religious conflict. The results showed that the high score group tends to be more unfavorable toward the church as measured by the T-CAS, to attend church less frequently, to pray less frequently, to hold fewer church leadership positions, to come from homes where the parents do not have the same church affiliation as the student, to come from homes where the parents do not participate as leaders, to show evidence of more home conflicts, social conflicts, emotional conflicts, and health conflicts as indicated by the BAI and even to get lower marks in school. It would seem safe to conclude that upon the basis of these extreme scores from the IOR-L, religious counselors are able to locate many students who are experiencing conflicts in religion and who are in need of further diagnosis and guidance which the counselor can render.

The value of the IOR-L as a survey instrument has been demonstrated throughout this study of Mormon seniors. Its value in other similar religious environments where institutional religious patterns are highly valued could be determined by further study. It seems, however, that for application in groups where authorized religious patterns are not given such importance that the inventory would need to be modified with the view of including other areas of conflict needed in a different situation. Future revisions and adaptations of the instrument may include the addition of such other conflict areas and even the possible elimination of some items less applicable in a different situation. Future developments of the IOR-L might also include the expansion and validation of various groups of items within the instrument in order to make conveniently possible a more systematic interpretation of the meaning of conflict in individual cases.

In its present form, however, the instrument has been demonstrated to be a usable device for locating conscious conflicts which students are experiencing on some authorized patterns of belief, conduct and religious behavior. Its total score has demonstrable value in differentiating extreme groups and in locating cases needing individual consideration. Its individual items and the item grouping employed throughout the study here show that they can be of service in diagnosing and interpreting individual conflict in religion in the situation that exists in Utah colleges.

Conclusions from the Study in Discovering the Nature And Trend of Religious Conflicts of Seniors in Utah Colleges and in Discovering Factors Related to These Conflicts

The results of this investigation show that seniors in these three Utah colleges are generally interested in religion, active in the work of the church, favorable in their attitude toward the church and are accepting and following many of the authorized patterns of their church. This generalization is shown by the 95 per cent who are church members, the 76 per cent who attend church on an average of two or more times per month, the 51 per cent who hold church leadership positions, the 54 per cent who pray regularly, the 51 per cent who come from homes where at least one parent holds a church leadership position, the 95 per cent who feel that the personal habits of their parents help them to live a satisfactory religious life, the 94 per cent who report that they receive emotional and spiritual uplift from a beautiful worship service, the 94 per cent who feel that religion should be an important factor in the life of every person, the 92 per cent who agree with their church on matters of smoking and drinking, the 92 per cent who like to attend church, the 92 per cent who find that the teachings of the church help them to form satisfactory religious beliefs of their own, the 92 per cent who feel that their school environment does not hinder their religious development, the 91 per cent who are generally interested in religious problems and the 75 per cent who are rated by their scores on the T-CAS as being strongly favorable to the church.

While such facts are available to show that most of the seniors in this study exhibit tendencies toward some generally acceptable conventional forms of religious behavior, there are

some definite trends in the responses which show that there are from about 15 to 40 per cent of the seniors who are experiencing various types of conflict on some of these authorized patterns and who report types of behavior that are not generally considered religious among the group from which they come. This is illustrated by the 15 per cent who never go to church, the 18 per cent who smoke or drink and the 41 per cent who seem to be reacting against the view of the final authority of revelation as held within their church, the 16 per cent to 43 per cent who are reacting against some phase of the church's standards, leadership or denominational emphasis, the 16 per cent who are having difficulty adjusting their theological thinking so that it is in harmony with the church and their own best views on the subject, the 16 to 37 per cent who feel that some phase of their university life is interfering in some way with their religious adjustment, the 15 to 38 per cent who report disharmonies between some phase of their personal conduct and the teachings and standards of their home or church, and the 25 to 35 per cent who report some feeling of deficiency in their knowledge and understanding of religion and their church.

The study reveals some personal, social and religious factors that are related to religious conflicts as discovered in this investigation.

Within this rather homogeneous group of students, age seems not to be a factor associated with variation in religious attitudes, behavior or conflict. Sex seems to be a factor somewhat related to religious adjustments as indicated in the tendency for women to pray more regularly, smoke and drink less than men, to show a more favorable attitude toward the church and to report fewer conflicts in religion. Women also show a tendency toward greater emotional conflict than men.

Intelligence, as indicated by scores on psychological tests and as indicated by school grades, seems to be a minor factor as evidenced by the very slight tendency for students with higher marks to also get higher conflict scores on the IOR-L. This was also evidenced by results obtained by calculating the coefficient of correlation of scores on the IOR-L and scores on the Thurstone Psychological Examination as made by freshmen which gave an "r" value of .16 indicating a slight tendency for the more intelligent students to report more religious conflicts and

tensions.

The university attended seems to be a factor associated with differences in religious conflict and adjustments. The causes of such differentiations are traceable both to the process of selection and to varying factors within the university itself. The selective process becomes particularly operative on the basis of personal interests, attitudes and home background in view of the varying objectives, programs, and environment on the various campuses. This functions also to select students on religious bases as well, in view of the variety of religious factors at each of the colleges in this study. The factors within the university which contribute toward these differentiations include such items as the objectives of the institution, the religious philosophy of the administration, the religious program on the campus, the ideas and techniques of the instructors, the nature of the course material presented and the total program of the institution.

That the major subject of the student is a factor in religious conflicts is shown by the general tendency for seniors in humanities and social sciences to show evidence of a more orthodox view of the church than those in applied, biological and physical science. The tendency, however, for social science students to attend church more regularly is indicative of some increased appreciations of the social values of the church even though the church may not be viewed so whole-heartedly as a divine institution by this group. Another interesting fact is that applied science students, while showing the most favorable attitude toward the church, report that they attend church about average but participate most frequently in such non-conformitive conduct as smoking and drinking. The seniors in the professions and humanities, on the other hand, rank more unfavorable toward the church, with comparatively less frequent church attendance and also more smoking and drinking. Physical science students seem to exhibit more conformity to authorized religious patterns than the other groups of students.

Fraternity or sorority membership seems to be almost a negligible factor in the religious items considered in this investigation. Fraternity groups show a slight tendency to report more conflicts in religion than non-fraternity groups and to include a larger percentage who report that they smoke or drink.

Fraternity members have a tendency to show better social adjustment on the BAI scale.[31]

Denominational affiliation seems also to be a factor associated with variation in religious attitudes, practices and conflicts. There is a recognizable order in scores on the T-CAS and in frequency of church attendance ranging from the most highly institutionalized group to the least highly institutionalized group, i.e. Catholic, Mormon, Protestant and non-church members. In scores on the IOR-L, however, the order shifts with Protestants showing fewest conflicts, Mormons next, then Catholics and lastly non-church members. It is interesting to note that Catholics and non-church members show the most conflicts as measured by the IOR-L. That Catholics should get higher scores is explainable on the basis of the situation in which Catholics find themselves when attending state schools in an environment of Mormon and Protestant students. The general college program and its empirical approach to truth, together with the general environmental situation, are probable factors contributing to the religious conflicts of these Catholic students. That non-church members should also get high scores can be expected in view of the fact that these students constitute a minority in this student environment.

Home environmental background and adjustment is shown in this investigation to be a factor in religious adjustments. This is evidenced by the definite tendency for students who reveal favorable adjustments toward the home, as indicated by the BAI, to show more favorable attitudes toward the church, fewer conflicts as measured by the IOR-L, more regular church attendance and more active church participation in leadership positions. This fact is also suggested by the more conformative religious tendencies revealed by seniors who come from homes where the parents are church leaders as compared with those whose parents are not church leaders.

Social adjustment also shows itself to be closely associated with certain pattern responses and scores in the area of religion. This is shown particularly by the significant coefficients of correlation between scores on the BAI-Social Adjustment and scores on the IOR-L, the T-CAS and frequency of church attendance. It is also emphasized by the results obtained when

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[31] Table 10, page 47.

groups with more specifically religious patterns of response are compared with groups who did not reveal these religious patterns such as those who attend church regularly and those who do not, or those who participate as leaders and those who do not. From the compiled sets of evidences it seems safe to conclude that social adjustment and favorable religious scores are closely inter-related in the lives of seniors of this study.

As with social adjustment, so it is with emotional adjustment. There is a tendency for emotional adjustment to be closely related to favorable attitudes toward the church, with more frequent church attendance and more freedom from religious conflicts as measured by the IOR-L.

This study has also shown that the extent of conflict in religion, as measured by the IOR-L, is a factor in students attitude toward the church as well as their activity and participation therein. It also is related to personal adjustments in social, emotional and environmental life.

Church participation shows itself to be a factor in the various aspects of religious attitude and behavior as considered in this study as well as in personal, social and emotional adjustments. There is definite evidence that seniors who participate in the activities of the church, either through attendance, participation as missionaries, show a marked difference from those who do not participate. The results reveal that participants show more favorable attitudes toward the church, fewer conflicts in religion, better emotional adjustment, better home adjustment and better social adjustment.

Implications from the Study

We must remind ourselves that ultimately, the way to determine whether or not a conflict is harmful is to determine whether or not adjustment to a conflict is beneficial or detrimental. The basic implication of this study rests ultimately at this point of the quality of the adjustments which are being progressively made to the conflicts in religion as they exist and are spotted in the lives of students. From the standpoint of religious counselors or educators the justification for the location of conflicts in religion, of course, is for the possible assistance which this knowledge may give toward effecting satisfactory adjustments to these conflicts.

It becomes apparent that an essential concern of the educator working for satisfactory adjustments in religion is the development of a technique for effecting such adjustments. The task of the religious counselor is to assist the student to get an adequate understanding of his world, to assist him to see possible ways of interpreting these understandings in light of the values which he cherished in his accepted religious patterns, and then to assist and motivate him to formulate such personally satisfying religious concepts and behavior patterns as will carry with them the emotional values of the old and yet be intellectually harmonious with the newly developing world view.

There are, no doubt, a great variety of adjustments being made to religion by Mormon students. From the case studies made in this investigation some students are found who are relieving their religious tension by becoming indifferent to religion; some are closing their eyes to existing conflicts and reverting back in a dogmatic fashion to the older convictions. Others are attempting to make progressive personal adjustments to their conflicts in the light of their developing world views. But there are still others who reveal conscious conflicts which are causing tensions that no doubt have painful impact upon the student's total personal well-being at college.

It is to this last group which the greater implications of this investigation should be directed. There rests upon the home, the university, and the church the task of doing everything possible to assist the student progressively and continuously to make satisfactory adjustments.

The manner in which the religious life of students is tied to the home suggests that more satisfactory religious adjustments would be possible if the religious life of the home were geared to meet more closely the religious tensions of college life and if the religious programs of the college were evolved in light of the religious needs of students from their respective varied home environments.

Since religion is an integral part of the total life of the student it seems apparent that any college program should accept the religious life of its members as one of its basic concerns in its total academic and personnel program.

Probably all organized religious groups are faced with the problem of how to be free and flexible enough to encourage

the intellectual member to make adequate continuous adjustments and to find his place in the on going program of the church and then at the same time preserve the basic patterns and thought of the institution. It is an obvious tragedy to become so fixed in these patterns that the thinking members find no common experience therein and are thereby driven from the boundaries of satisfactory functioning within it. The church itself would lose many of its potential leaders and contributors. It would seem, therefore, that institutions do well when they consciously and continuously re-evaluate their ideologies and programs in light of changing pressures and needs and then seek to find ways within the institutional patterns to make such adjustments as will enable them to serve best their total membership, including their college trained people.

It seems, therefore, that if any church desires earnestly to provide adequately for the growth of young people within the organization, it must fully appreciate the needs of youth and project programs to care for these needs. It will have to also throw aside all prejudices and seek to define all values in the light of the highest knowledge available and then provide such plans of action as will give a responsible place to each individual young person in the achievement of these values. Then, and only then, can the potential possibilities of the religious life be realized. At that time we shall be able to see clearly and work enthusiastically together for the religious ideals about which we now preach.

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